

No. 9

ANCIENT
SKILLS
AND
WISDOM
REVIEW

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EARTH

IMPORTANT NOTICE

MY ST E R I E S

A guide to the contents of the Straight Track Club portfolios has recently been prepared. This guide should be of considerable assistance to anyone engaged in, or planning, research involving the portfolios. A copy of the guide will be available for consultation at Hereford library, however it is expected that some organizations and individuals will wish to acquire copies for their own reference. It is proposed therefore to publish the guide, together with an essay on the S.T.C. by Paul Screeton, in early 1980 as a non-profit venture.

Those interested in ordering a copy please contact:

Clive Harper, 2 Clifford House, Portland Street,
Hereford, HR4 9JE.

"EAST ANGLIA: WALKING THE LEY LINES AND ANCIENT TRACKS"

by SHIRLEY TOULSON (Wildwood House, £6-95)

Ramblers' guides are often the bread and butter earners of the proliferating output of small local and regional presses. However, useful though such walkers' guides are to the general public, they rarely satisfy the specialist needs of the earth mysteries (E.M.) student wishing to do fieldwork.

Last year saw the publication of Devereux and Thomson's "The Ley Hunter's Companion" covering 41 leys in England and Wales. Now a regionalized study is available for use in East Anglia for getting exercise and at the same time sampling the Sky Counties' prehistory, history and folklore.

Shirley Toulson, who has previously written on drovers' roads, here gives a sample of walks which can be followed through a cross-section of the flat eastern counties, utilising, prehistoric, Roman and later paths, giving some prominence to Dr Rudge's presumed puddingstone track/s and noting where leys intercept or follow her wayfaring.

The style is genial and makes actual following of the paths sound rewarding. Topographical detail abounds and with alternative routes gives scope for many interests (such as exploring ruined churches, discovering tumuli and erratics, and so on).

The introduction assumes the readers is familiar with how and where to draw leys (though she uses the more common today term ley-line, where "line" is

superfluous). A helter-skelter inclusionistic commentary on ley lore is given and she seems to believe every facet of this though admitting terrestrial zodiac blindness. She chooses to utilise a fair scattering of E.M. apocrypha and error ("Palaeolithic" long barrows and Watkins' "Handbook", for instance), whereas a more considered and honed down approach with some statistical argument for leys would probably have made the concept more acceptable to the average reader. On historical, topographical and folkloric topics the ground is surer and she brings the countryside bustling to life with the events of past and present. Questions have been asked in the field and there are many personal observations on her discoveries while researching the book. Despite her reservations both the Nuthampstead and Bury St. Edmunds Zodiacs are given a fair hearing and the book has a bibliography of works both on East Anglia and E.M. topics to follow up.

The many maps seem easy enough to follow in the field and grid references are given throughout. But I must say that I found the black and white illustrations by Oliver Caldecott appallingly primitive, if not downright childlike. His Icenii village on page 89 looks like a hastily executed depiction of a Nazi concentration camp and should he wish to afford himself of drawing tuition my children -- aged four and six -- would gladly oblige.

"STONEHENGE AND ITS MYSTERIES" by MICHAEL BALFOUR (Macdonald & Jane's, £6-95)

Unlike most people Michael Balfour has not taken his prejudices to Stonehenge and seen them magnified there. Despite the sober approach to the greatest megalithic monument of them all, the writer evokes the sanctity and specialness of this extraordinary site.

A huge amount of detail is encompassed in the text without allowing this to become sterile, turgid and overbearing. The arrangement resembles the Sunday newspaper colour supplement format and so breaks up the text easily and without the thread of argument being lost.

The essential aspects of Stonehenge are given in authoritative fashion; from speculation (almost to the exclusion of the less orthodox ideas of today) about its *raison d'être* to the petrology of the material; from the method of possible construction to the astro-archaeological advances in thinking; from how great artists illustrated the stones (but without tackling Stonehenge's role in fiction) to how the general public has reacted to this piece of national heritage. Balfour faces squarely the contentious matter of the stones having been enclosed and put out of bounds and offers a practical plan for a Stonehenge Park to improve the situation.

There is also discussion of 12 sites in the vicinity which put Stonehenge in its prehistoric context. There are also sections of a chronological listing of major events discussed in the book plus extensive bibliography and references.

The wide selection of plates include a great many of historical and artistic interest along with clear diagrams of sites and giving astronomical projections.

This book provides a worthy and timely third option to both the highly technical and speculative literature which has polarized opinion. From a sound understanding of Stonehenge from such a (basically) balanced book, the reader then has his feet on the ground and in a position to consider more wisely the cautious or fanciful rival theories proliferating.

Yet for a man who published John Michell and reprinted Alfred Watkins, Balfour's preface's effusive thanks to Prof. R.J.C. Atkinson are most paradoxical and could be construed as "running with the hare and hunting with the hounds". Sneering at Atlantis and UFOs is always a perilous pastime, for the sociological implications behind being too literal about or outrightly condemnatory of such beliefs and phenomena can be self-condemnatory and ultimately embarrassing.

Though the astro-archaeological implications are considered a sound proposition, Balfour has soft-pedalled the ley angle here. However, this book will bring much pleasure to researchers of all persuasions and should really offend no one.

"RINGS OF STONE: THE PREHISTORIC STONE CIRCLES OF BRITAIN AND IRELAND"
by AUBREY BURL with photographs by EDWARD PIPER (Weidenfeld &
Nicolson, £9-95)

"PREHISTORIC AVEBURY" by AUBREY BURL (Yale University Press, £8-95)

Lovely photographs, shame about the author. This applies equally to both of these handsomely produced tomes on the megalithic culture, but particularly to Piper's evocative scenes in "Rings of Stone". Anyone who has visited stone circles during different seasons and photographed them knows how the weather can greatly enhance aspects of these sentinels from another age. My personal fetish is to photograph stones against such modern backdrops as Shap and the electrified trains which cover half its site, Gunnerwell with the M6 traffic adjacent, Hardendale and a quarry, while here we have Grey Croft and a nuclear power station.

Piper -- like the "Wind In The Willows" chapter name of "Piper at the Gates of Dawn" -- captures the nuances of the sites he has photographed, mostly in Ireland and Scotland, but also out of the 50 depicted here 17 are English. The choices are the more familiar ones, which is a pity, as photogenically many others either capture an atmosphere better (Duddo, for instance) or have an extraordinary contemporary backdrop (Shap's Kemp Howe particularly).

The photographic section is arranged as a gazeteer and the book has more than 180 illustrations, including 32 pages in full colour plus 60 maps and plans. Here obviously one's personal view comes into play. I've photographed various of these sites differently to Piper (Sun Honey I hardly recognized as when I was there it was massively overgrown and eerie), but greatly enjoyed his pictures. So eight out of ten.

As for Burl, I'll be charitable and only give him minus 8 out of 10. Principal lecturer at Hull College of Higher Education (I sympathize with him as I worked for the "Hull Daily Mail" for 13 months and found Hull unconducive for anything positive), Burl has previously attacked the earth mysteries proponents but never so viciously as here (and let's remember, it is the hand that feeds him he's biting, as the alternative viewpoint to his sterile ignoble savage depiction is what has created the burgeoning popular interest in prehistory).

Burl writes in a conservative manner and despite a few reminiscences it is as if he never visited a site in his life as no emotion shines through, except when he chooses to malign the serious amateur researchers who have established a new, flexible, more speculative paradigm which makes a mockery of his limpet-like orthodoxy. Like the barnacles and rust on the Hull of a ship they require scraping away and his sticking out tongue gestures ("The most lunatic of ideas about prehistoric monuments is that of ley-lines") are petulant, ill-advised and deceitful.

As for Avebury, his book on this monument is another case of where the photographer scores high marks for the colour and also black and white pictures -- so take a bow Fay Godwin. And again the tedious Burl deplores earth mysteries enthusiasts, strangely and ludicrously equating serious ley researchers with people he believes imagine stone circles as some form of UFOports! The builders of Avebury he concludes as having lives "brief, savage and fearful", and it would be churlish to wish the same upon him.

With some doubts Burl admits to a seeming sexual element to the erections at Avebury, but like the rest of his arguments even this is limp. The much-maligned detector user gets his ears boxed, but whom we should ask are the most rapacious treasure hunters at ancient sites? Michael Dames's "The Avebury Cycle" is a far more thought provoking book and though not a specifically radical book actually attempts to honestly grasp the reality of Avebury. Nevertheless we have here a book to contemplate before and having visited the enigmatic monument of Avebury.

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NESSLETTER. Ness Information service newsletter. Sub. £1-75; U.S. 7 dollars. From Rip Hepple, Huntshildford, St John's Chapel, Bishop Auckland, Co. Durham, DL13 1RQ. No. 35. Rip's "What I Did On My Holidays" as usual at Loch Ness with material on Bob Rines and his dolphin project. There is also material on lake mirages given to sharpen optical observation techniques and elephants swimming in lakes.

PAGANISM = MAGIC

4.

"BASIC PAGANISM : FOUR VIEWS" (The Society for Promoting Pagan Knowledge, P.O. Box 146, Enchingfield, Braintree, Essex, CM7 4UB, 50p inc. postage; membership is 60p)

The S.P.P.K. loosely defines paganism as a nature religion bound by reverence for the Earth Mother. The four essays in the booklet demonstrate the diverse views from which the reader can form a beginning for formulating his own beliefs.

Nigel Pennick attacks authoritarian creeds and the ecological damage done and calls for humans and nature to be unified, celebrate the eight-fold seasons and use the ancient sacred energy sites. Mike Howard stresses paganism as a revival movement adaptable to today's problems and the seeking of freedom which harms no one. Jacky Craig stresses her liking for the ritual aspect of paganism and sharing. Christine Ogden is at pains to have us blend the ancient pagan ideals with the very best of modern thinking, including harmony with others and nature, self-development, equality, and care for environment and society.

IN this section is included material which can be strictly or vaguely labelled pagan. As the first work shows, definition is not dogmatic.

"A HISTORY OF WHITE MAGIC" by GARETH KNIGHT (Mowbrays, £8)

Knight firstly seeks to place magic in context. First he calls the occult a "great rubbish tip of discarded fragments of unwanted religion and science" and notes that a few gems ended up there. Alchemy went there but it was magic using the terminology of science. The prima materia of that study is everywhere to be distilled. So, too, is imagination.

Magic is seen as the use of certain faculties to produce special effects, whether they be evocative poems, chivalry, occult-inspired science, or personal seeking of Self. Magic is a technique whose results are judged by their efficiency and like all technologies can be put to use for good or evil. This book being a history of white magic: techniques of imagination used to expand consciousness and to improve the participant and make him whole in achieving spiritual maturity. Consequently magic is relevant to the past, present and future.

Thus Knight takes us through the Old Testament (during which time were born many mystery religions which are at the root of the Western Tradition), Mithraism, Christianity, Gnosticism and early cults, the heretical sects associated with the Crusades, the Grail Quest, Jewish mysticism, Rosicrucians, Hermetic tradition, Freemasonry, Mesmerism, Illuminati, Spiritualism, Theosophy and Golden Dawn. Then we come to the psychologist C.G. Jung, whose findings seemed to confirm much of what the magical disciplines had already discovered.

Then the book suddenly squeezes important matters which deserve long explanations and a true critique. All the neo-pagan gets is two brief paragraphs; Carlos Castaneda gets one and there is no mention of de Mille's revelation of the anti-academic hoax; two paragraphs on leys have one book called a "Guide" instead of "Manual".

The concluding reappraisal, however, makes up some lost ground. Imagination is shown to be the relationship between man and nature and also between conscious and unconscious, which can be joined by the psychological or magical. Like other arts and sciences, magic has its own inner consistency "even if the ground rules differ somewhat". Knight ends by hoping his history has given some proof of magic's potential as a process of regeneration. With certain reservations, I feel this book fulfils its brief.

"PENNICK'S ENDSVILLE PAGAN ALMANACK" by NIGEL PENNICK by NIGEL PENNICK
(From author at 142 Pheasant Rise, Bar Hill, Cambridge, CB3 8SD, 50p)

This pagan revival (Pennick produced non-pagan almanax for 1973 and 1974) is welcome and as he says is presented for edification and amusement and "there is always something to use as an excuse for a celebration!" Much here is from pagan festivals and holy days of the Odinist year, plus documenting sunrise and sunset, fortunate and unfortunate days and an event to commemorate on each day (except Feb. 29 -- has nothing important ever happened then?). Also much info. on different calendars, moots and the zodiac.

5.
THE GOLDEN SECTION ORDER (F2/239 Selhurst Road, London, SE25 6XP)

Lugnassadh, 1979. Articles are hand-drawn. Colin Murray on "The Marriage of the Sun"; Druids and tree symbolism; Ogham card prediction; Breton Druid ritual in French; Kad's Celtic calendar; plus publications, notices, events and adverts.

"AEBION". Q. £2. Unorthodox approach to treating religion which has upset some. Now subtitled "A magazine of pagan enquiry", it has articles stating a wide variety of opinions. From 142 Pheasant Rise, Bar Hill, Cambridge, CB3 8SD. No. 3. Christine Ogden does a "Which?" style report -- without respect -- to various religious choices; Sam Brewster looks at Arthurian names; editor Nigel Pennick recounts St Collen's experience on Glastonbury Tor and discusses other holy hills; Greenock Harbour; and Rupert Pennick on "The Holy Office". Book reviews include my "The Lambton Worm" though the reviewer locates the event in Northumberland whereas it occurred in what is now Tyne Wear but was formerly County Durham. No. 4. Nigel Pennick on foundation sacrifice plus knowledgeable articles on Ku Klux Klan (which gave it a perspective I'd not known); broomstick; old King Cole; a feminist view of the Scottish Calvinist Church; lengthy miscellany by D. Campbell-Chapman (as in No. 3); Tony Padfield on the B.B.C.'s "Prayer for Today"; Nigel Pennick unravelling Nostrodamus frighteningly; Sheila Cann begins on prophetess Mother Shipton; plus letters and reviews.

"OCCULT WORLD". Q. 30p inc postage; cheques/POs to be made payable to M. Graham. From 303 Cauldwell Hall Road, Ipswich, Suffolk, IP4 5AJ. Describes itself as pagan co-operation in the New Age and aims to serve as a general introduction to occultism. No. 1. General introduction on reincarnation; David L. Rees writes of the marked increase ufology has found in adolescent encounters, lists cases and then provides facts and figures; Catherine Walton on "Occult Link-Up", a communications service; Isabel Parker explains three facets of astrology; Caroline Fox writes on the herb rosemary.

"THE CAULDRON". Pagan journal of the Old Religion. Q. Sample copy blank 25p P.O. from The Cauldron, BCM Box 1633, London WC1V 6XX. A4 newsletter. No. 16. Editor Mike Howard spells out how pagan beliefs have much to offer the New Age; Indura Sinha goes some way towards demythologizing Alex Sanders and gives the "King of the Witches" (Sanders's boast) views on leys among other aspects; R.M. White writes interestingly on the activities and philosophy of a group going by the name The Regency; plus fascinating snippets including matters of sociological concern.

"QUEST". Q journal of magic and witchcraft in the Western Mystery Tradition. Sub. £2-80, single recent issue 75p, both inc. post. From BCM-- S C L Quest, London WC1V 6XX. No. 39. Articles are concerned with techniques to guide beginners in their studies while others describe activities of different traditions. Material included on dangers inherent in joining a coven; relationship between psi and occult; British gum possibilities; wine; Fellowship of Isis; void course of Moon; hypnosis, etc. No. 40. Sid Birchby writes on Father Xmas and Marian Green on health; plus articles on the origin of ritual drama with ideas for festivals; solo rite for winter; Worlds in Collision; and meditation. Issues also have book reviews and brief notices.

"ROSICRUCIAN THOUGHTS ON THE EVER-BURNING LAMPS OF THE ANCIENTS" By W. WYNN WESTCOTT (David Medina, 6 Grant Court, 18 Spencer Hill, London SW19 4NY, 35p)

There have been persistent tales of lamps which remained alight for centuries without refuelling and the reprinting of this 1885 article as a modest pamphlet gives today's reader a chance to consider the evidence. Of course, all the tales may be apocryphal and the author admits personal "hesitation and doubt as to accuracy of detail", but claims more than 150 authorities have testified to their reality. He remains convinced that these lamps used a method of which we have become ignorant.

WHEN ORDERING ANY BOOK OR SUBSCRIPTION OR SAMPLE ISSUE REVIEWED IN "A.S.W.R."
PLEASE STATE THAT YOU SAW IT MENTIONED HERE TO WHATEVER SOURCE YOU APPROACH.

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Readers will be forgiven if this book gives them a touch of deja vu. Brown, in 1976, wrote a book called "Megaliths, Myths and Men" (reviewed A.S.W.R. 6B), which attempted to synthesize a liberal cross-section of the less radical literature on astroarchaeology (AA). Since then we have had the eminently preferable "A Little History of Astro-Archaeology", by John Michell, one of many maligned by Brown. I was therefore interested to see if there was going to be big changes. My fears were first alerted upon noting that among the nine titles listed by the same author the Hale book did not acknowledge the existence of the previous Blandford tome on AA. Then I found that the item of tiresome "wit" from Glyn Daniel used in the Blandford book was repeated in the Hale book. He had obviously still not even seen a copy of "The Ley Hunter", which is far from being the "cult magazine" he wrongly describes it as.

I accused Brown of a scissors and paste mentality with his Blandford book and this is compounded by exact copies in the Hale book. The "ley and ley hunting" chapter of the former is almost identical to the chapter on "ley-lore and geomancy" in the latter, with actual lengthy passages reproduced without any attempt to conceal their having been lifted in toto. Apart from surely breaking copyright, this is morally insupportable. Interestingly he has, however, completely discarded his investigation into a site he adduced a "megalithic mare's nest". Had further research shown it to be no such thing?

None of the feel of megalithic sites is evoked and the carping about personalities who have done true research is petty and indefensible. The latest reference in the bibliography dates from 1973 and so it seems no additional research has been done between books. This process may help the author's bank balance but it seems to me to be morally bankrupt behaviour.

"ARCHAEOASTRONOMY" No. 1, 1979. This lavish booklet is a supplement to Vol. 10 of "Journal for the History of Astronomy", published by Science History Publications Ltd., (see insert). It acknowledges the interest in and scientific qualifications for the embrace of astro-archaeology as a legitimate area of inquiry for astronomers and archaeologists. It is to their credit that the former have been more open-minded in shifting paradigms regarding our ancestors.

In a spectacular opening piece, following full consideration of dating discrepancies and designation of supernova type, John C. Brandt and Ray A. Williamsen argue that rock art catalogued in their paper suggest that on the morning of July 5, 1054, a star of spectacular brightness appeared within 3° of the waning crescent Moon in Western North America. Close to the summer solstice, they hypothesize the Indians recorded this spectacular event in about the only way they could. The contents argue such items as likelihood of sites chosen for three means of artistic display being consistent in time and with possible sky-watching activity and medicine wheel evidence. A historic astronomical symbolism art tradition is shown and to a lesser extent its prehistoric motifs. Twelve pages of colour depictions show clearly the beauty of the Indians' art, but in the final analysis it is the detailed report here which strengthens the circumstantial case to a more or less certainty. Dorothy Mayer, K.F. Wellmann and S.H. Koenig also tackle the 1054 problem in detail and point to further evidence. The vexed question of testing the significance of astronomical alignments is tackled by P.R. Freeman and W. Elmore and the results of their statistical computer program are not too hopeful for proponents of alignments.

In another article, Jon Patrick argues that Prof. Alexander Thom's Kilmartin Stones orientations are accidental. Prof. R.J.C. Atkinson, who first came to bury astro-archaeology and then chose to praise Thom, continues to defend Thom and his son in his essay review of the latest book and treats their critics harshly while also noting some of the problems of the discipline.

"STONEHENGE PLANETARIUM" by MIKE SAUNDERS (Downs Books, Caterham, Surrey, £1)

"WILTSHIRE GALAXY, PART 1" by MIKE SAUNDERS (Downs Books, price unknown)

The author, a professional engineer, tells me his work has met with interest in general, but astronomers and archaeologists have not so far taken him seriously, often without examining the various comparisons. His broad thesis with regard to the Stonehenge publication is that if archaeological plans are compared to the theoretical planetarium, then with the exception of Saturn, Uranus and Neptune relatively little information is missing and there are relatively few unnecessary dimensions in the monument (and even if Stonehenge was not so designed, the various circles are in almost the right places so it can in any case be regarded as a planetarium).

The arguments seem cogent enough to me and have challenging concepts, such as that the length of the Avenue could represent the mean sun distance of Pluto, the outermost planet in the Solar System (and not officially discovered until 1930 AD). Use of an advanced prehistoric telescope and calculus is suggested. "Ranges" indicated for planets in Saunders's scheme also argue a level of astronomical sophistication to challenge current suppositions. This "chance" explanation is favoured by the scornful academics but the author speculates widely -- and sometimes originally -- for alternatives. Finally the feeling is that he has produced a case for Stonehenge as planetarium in precedence to it being an observatory.

"Wiltshire Galaxy" is an extension of the Stonehenge planetarium hypothesis with the Mexican Pyramid and Great Pyramid approximately representing the distances of Sirius and Alpha Centauri, with the tumuli around representing the distances of nearby stars to scale. The banked Cursus and Durrington Walls also representing the galaxy, but at a different scale. The arguments here are more open to disagreement but if correct could aid our knowledge of the cosmos. This whole concept, it should be added, is not in any way associated with Doug Chaundy's tumuli star map theory for Salisbury Plain or those other cases found on the North Yorkshire Moors. Here a more integrated system of far greater complexity is proposed.

Part 2 will deal with further ways in which Wiltshire monuments represent the galaxy.

ANARCHY

"ANARCHIST REVIEW", The Cienfuegos Press, Over The Water, Sanday, Orkney, KW17 2BL (£2-90 + 60p postage)

"THE FULL AND TRUE TEXT OF A NOTORIOUS, REMARKABLE AND VISIONARY SPEECH MADE BY JOHN, VISCOUNT AMBERLEY, EARL RUSSELL, ON THE 18th., OF JULY 1978 at 9.8 p.m. IN THE HOUSE OF LORDS.", Open Head Press, 2 Blenheim Crescent, London W11 1NN, 60p, inc. postage.

"MARGARINE THE LEADERINE", Open Head Press, price unknown but probably 35p all in.

"THREE ESSAYS IN ANARCHISM", by CHARLOTTE WILSON, Cienfuegos Press, 70p, inc. postage.

It seems to me that the freedom of the individual and his/her relationship with authority has shifted considerably during the past ten years. There is now conflict and unease. The parancia bandwagons roll, my friends. "A.S.W.R." is no political platform, but politics can hardly be ignored as they touch virtually every facet of subject covered by this magazine. So I am giving space to publications which challenge the accepted role of Left v Right as if it is a Saturday afternoon soccer match. Anarchism and the probing of the State's authority is a worthy cause

and being a professional journalist I admire its stance, though admittedly I tend to manage to be a somewhat mildly right of centre anarchist (my ideological juggling act also includes reconciling a pagan and Christian belief system I find equally tenable). It is also worth mentioning that within the earth mysteries fraternity there is a strong sympathy -- if not active support -- for the basic elements of anarchism.

"Cienfuegos Press Anarchist Review" No. 4 is a thick, small typeface book and worth every penny. Not every contribution here is likely to rectify the myth of the mad bombers anarchy has in popular belief, but as the history and philosophy of anarchism is libertarian and basically should be so natural as to be the only way it, it is all instructive. However, our society is afraid of change and this was not helped in the Sixties by the Angry Brigade or more recently the activities of those cruelly incarcerated following the Operation Julie round-up of benevolent hippies; two acts which have alienated the anti-authoritarian element on one side and the law and order paranoids. This issue, however, makes it plain that both in the past and today, the happenings in the U.K. -- including Ulster -- are minor in comparison with the tyrannies and atrocities committed by the ruling forces, of whatever shade and viewpoint, in other countries. Nevertheless those of us who profess a wish for freedom must be ever vigilant and such a publication makes it patently clear that we are not alone and that anarchist ideas -- often unrecognised on the surface -- are pervasive and can be found all over, as shown here in articles and reviews by such as Michael Moorcock (science fiction) and Nigel Pennick (free power and Nikola Tesla).

Exemplary pieces which particularly stand out for me are A.B.'s "Towards an Anarchist Manifesto" which puts the various ideologies into a diagram which thankfully is not linear and is full of sense; Paul Wilson on monetarism; and the R.A.F. Stammheim deaths investigation (readers are recommended to purchase "R.A.F." a single disc by Brian Eno with Snatch on this subject -- on Polydor 2001 762).

The review section is absolutely absorbing and it is good to see the anarchist viewpoint being applied to a wide variety of publications. I particularly enjoyed Nigel Pennick's reviews, not because he's a friend, but because the type of books reviewed, particularly the abominable "Cults of Unreason" by the unreasonable late Dr. Christopher Evans.

Anarchists will marvel at the extraordinary pamphlet reproducing Earl Russell's inspirational speech in the Upper House which seems to have been triggered by one of his friends being imprisoned on a cannabis charge and his daughter Lucy having immolated herself in Cornwall. The background to the events surrounding the speech are given at the end of the publication and put it into an anarchistic context in that though others seemed to feel he was ^{not} speaking to the motion on "Victims of Crime" his finger was pointing accusingly at the worst and most insidious form of crime -- State crime. Lord Russell was interrupted and left the Chamber, being prevented from returning. The full text, including the section he was unable to deliver, is given in the pamphlet.

The national Press chose to pick a few items and publish them out of context and without any explanation. I would suggest that the following will seem recognisably libertarian, if maybe too extreme for many to stomach:

"All prisons ought to be abolished" -- "Putting children into care and other forms of spiritual disinheritance ought to be stopped"
 --- "Mt Brezhnev and Mr Carter are really the same person" -- "The CIA should be banished from Western Europe" -- "All soldiers and police throughout the Northern Hemisphere should disappear" -- "The total abolition of Law and Order is necessary" -- "Naked bathing on beaches or in rivers ought to be universal" -- "Go where mercy is" -- "The spirit ought to be left free".

For the full context, buy the pamphlet. It also has a photograph of Earl Russell and a fantastic depiction of him in full oratory flight like some demented parrot drawn by Ralph Steadman.

Although the "Margarine the Leaderine" pamphlet is not credited here, when it appeared in "International Times" the name appended was Jay Jeffrey Jones. The message is basically don't vote and the reason spelled out is a Nuremberg of the top Tories. Mrs Thatcher might damage your health but the Labour Party would probably do a damn sight more and an N.F. government is unthinkable.

Charlotte Wilson wrote three pieces reprinted here in the "New Anarchist Series", during 1886, but they are equally relevant today. Her style and thinking are clear; her intellectualism not seeking expression in high-flown prose. She explains the relation between wealth and the individual, the dignity of the individual and bonds of brotherhood, the causes of crime, how domination causes disorder, the oppressiveness and perennial injustice of the law, and why wage slavery and class supremacy is doomed. It is an admirable philosophy and written by a moderate. Nicolas Walter provides a lengthy biography and corrects several wrongful suppositions about her life.

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"THE SIGNET HANDBOOK OF PARAPSYCHOLOGY" edited by MARTIN EBON
(Signet/New American Library, 1-95 dollars)

"PARAPSYCHOLOGY AND OUT-OF-THE-BODY EXPERIENCES" by SUSAN BLACKMORE (Transpersonal Books, 79 Fosse Close, Roman Road, Blackburn, Lancs, BB2 3UR, £1-20; U.S. 2-50D)

"AND THE LIFE OF THE WORLD TO COME" by Rev Dr MARTIN ISRAEL
(Transpersonal Books, 40p; U.S. 1 dollar)

"SPIRITUAL IMPLICATIONS OF SURVIVAL" by MICHAEL PERRY
(Transpersonal Books, 40p; U.S. 1 dollar)

"THE CHRISTIAN PARAPSYCHOLOGIST", Vol. 2, No. 1 (The Churches' Fellowship for Psychical and Spiritual Studies, St Mary Abchurch, Abchurch Lane, London EC4N 7BA, sub., £3)

The Signet book, however, ends on a most unfortunately paradoxical note, with Martin Ebon quoting from Princeton's Prof John Archibald Wheeler (see my article in "The Ley Hunter" No. 85) what he believes pertinent ("We are going to come to appreciate that the universe itself in some strange way depends upon our being here for its properties"), yet this physicist is today's harshest critic of scientific involvement in parapsychology!

Ebon has, however, chosen the work of 34 contributors sympathetic and expert in their chosen fields. The history of the subject is followed by psychiatric and psychological studies, taking in Jungian and Humanistic (R.D. Laing et al) approaches, and taking the reader through healing, theology, astral travel, psi and animals, homing pigeons, survival after death, ESP, poltergeists, dreams and the frontiers with science. With more than 500 pages, this prodigious collection provides an analytical and rational approach to the elements of the subject. Useful as a reference book, for browsing or a solid crash course grounding in parapsychology.

Transpersonal Books, too, is aiming to educate with serious literature in a field where the popular writers are making capital out of synthesizing and sensationalizing others' studies.

Susan Blackmore's pamphlet is Perspectives in Parapsychology No. 1 and she is a lecturer studying for a PhD in parapsychology. She explains why investigators prefer to refer to astral projections as an OBE (out-of-the-body experience) and how it can be studied experimentally. Basically an OBE occurs when a person seems to perceive the world from a location other than that of his physical body, be it, say, during medical crisis (two friends have discussed such experiences with me -- one a serious Victorian historian and the other a devout Roman Catholic -- which had a profound effect upon them) or involving the type of "dream" which can change one's life. To seek an answer she reviews the approaches available -- historical and literary research, surveys, experiments, and personal experience -- and their strengths and weaknesses. She then suggests a psychological approach, though admitting that she has no new theory to offer. I must admit that the last

The study of
psychic phenomena
-- parapsychology

-- has been the band of the scientific community for a long time and it hardly needs adding that many Christians have an equal animosity to much of its area of investigation. However, despite this, interest in the paranormal continues to grow and with a greater amount of interdisciplinary work underway, specialists in many fields of science have begun serious work into every aspect of the paranormal. The Church, too,

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is attempting to educate the layman that not all occult activity is evil and that the most devout Christian may encounter an aspect of the unknown and deserves an explanation; scientific and Christian.

page on ESP is crucial to explain the crux of the matter. Though making no definitive statement, it is a work which shows with greater clarity than I've found in anyone else's work on the subject, the perspective of OBEs.

In his Christian Parapsychology Paper No. 1, the Rev Dr Israel, a Church of England priest, traces developments in thought of survival after death. He begins with the period when the concept of an afterlife begins to take definite shape followed by arguments about pre-existence of the soul and reincarnation with reference to Jewish thought and that of heretical Christian sects. Here the writer notes that modern trends in psychical research has made these hypotheses respectable once more and urges the Church to take note. He discusses this parapsychological evidence and then puts it into a Christian framework, contending "Christ redeems karma".

Another C. of E. thinker, Michael Parry, Archdeacon of Durham and editor of "The Christian Parapsychologist", looks at the wider implications of the after-life for Christians than the layman normally appreciates. The kind of survival he believes follows is an embodied one (not that at death but one in a state of health and activity), yet discarnate in a world of mental images, but not disembodied. The experience in the next life, it is claimed, depends upon our behaviour in this and that there is a real afterlife seems to be bolstered by such happenings as deathbed visions. He concludes that "Survival does have spiritual implications, because we want to escape survival and experience resurrection". For those interested in moral theology or seek hope in the life to come, this is a most interesting little work.

The copy of "The Christian Parapsychologist" I have seen was dated March 1978 and contained 28 pages; more than half of reviews. I understand it has now grown to 40 pages. There are also two articles and that by Emma Shackle has a conclusion which should make many readers of "A.S.W.R." look it up to read what came before: "An adequate understanding of human psychology is the prerequisite of a scientific, yet theologically correct, analysis of the effect of the mystical process on the human being." Equally of interest is Paul Beard's article on mediumship (which taught me a great deal even though my wife has trained as a Christian medium).

"TRUE EXPERIENCES WITH GHOSTS" by MARTIN EBON (Signet/New American Library, 1-25D)

Perhaps the fear of death makes ghosts perpetually interesting. Certainly scientific materialism has done not one iota to shake the generally held belief that ghosts do appear, and while much of science has tried to dismiss the spirit world, hard-working parapsychologists have sought explanations to fit phantoms into a rational framework.

The chapters here are written by a wide variety of contributors in popular style and give a wide variety of types of phenomena and attempts at demystification. The last entry is about cases being collected by Dr Louisa B. Rhine, whose husband is one of the world's foremost parapsychologists. The writers take their subject seriously and it is interesting that many highly responsible individuals are here seen to have contacted the departed in some way. The introduction is a history of mysterious happenings in the home of movie actress Elke Sommers and her writer husband Joe Hyams. It adds up to an interesting series of true ghost stories from around the world.

"PSYCHIC ARCHAEOLOGY" by JEFFREY GOODMAN (Panther, £1-50)

This is a believable and remarkable book which offers a radical approach to the past. There is no reason why ESP and the utilisation of "entities" should not be used as tools and contacts with the ancient civilisations we choose to understand more fully. Goodman's pioneering explorations in this direction are to be applauded loudly and to his credit he puts his work in context with those figures who went before -- and met the same resistance and mockery. The historian friend I mentioned earlier acted spontaneously during a search along Hadrian's Wall and simply sensed the foundations of a Roman fort at a point not expected -- but excavation proved him right. I, too, have used a psychometrist to probe the past, but this is not the place for the account. All I wish to say is (and I echo Goodman) that it can work but I hastily desisted -- perhaps prematurely.

As I found, psychic information can come by different means but his book's purpose is to show that his own dig at Flagstaff offers great implications to two key issues within archaeology: 1) The power of psychic archaeology itself; 2) The existence of a hitherto unknown ancient peoples of America. Like much of what is current in the U.K., his "project directly challenges the intellectual honesty of all archaeologists". As he says, if his corroborative evidence is not looked at seriously the public will still prefer the von Danikenesque seeding from outer space view of evolution.

The book begins with a studied acknowledgment the new approach much show to F. Bligh Bond's work at Glastonbury, the Pole Stefan Ossowiecki and the "Sleeping Prophet" Edgar Cayce, and closes with more material on contemporary and future possibilities.

It is a challenging book and one which will be as disliked by most academics as it will be welcomed by the more spiritually-inclined present persons interested in our past. Personal experience suggests caution, but I feel that Goodman points the way.

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STRANGE PHENOMENA. Excellent new professional magazine for newstand sales on paranormal matters. Available on subscription at £4-50 p.a. (or 75p per copy) from: S.P. Publications, 19 Oaks Crescent, Chapel Ash, Wolverhampton, WV3 9SA. Glossy A4 with plenty of variety and well illustrated. Vol. 1, No. 1. Andy Collins impresses with his UFO/psychism link-up plus intriguing questionnaire (enlarged upon in No. 2), while Barry King's Mrs X rape case is sensational yet believable (also in No. 2), whereas Terry Shotton's overview struck me as shallow and amateurish; Andrew M. Green argues an emotional correlation between "crisis apparitions" and "phantoms of the living" and suggests 75% of hauntings could be of real people and asks whether "ghosts of the dead are dying out"; Jenny Randles gives four examples of time anomaly type; Andy Collins on a girl whose claims fuel the belief in a former Atlantis while Soviet oceanographers have their own view; Green also writes on astral travel; plus astrology and orgone energy while material also common to this and No. 2 relates to poltergeist phenomena (with interesting speculation on sandstone in bricks as a trigger mechanism). No. 2. Editor Graham Phillips on psygenetics and the power of the megaliths plus "The Dartmoor Triangle", which is totally unacceptable -- the Doddiscombeleigh-Widenombe ley being wide enough to make Spaghetti junction look like a mini-roundabout; Andy Collins gives examples of people who seem to be able to tap into an occult knowledge reservoir and goes seeking wise folk in a pub; Jenny Randles writes informatively on "Aliens" with excellent illustrations; plus material on the Sanders, Druids in the C20, MIBs, and a ufologist's view of seance room phenomena. Despite some reservations, this magazine gives both seasoned occult student and general browser an intelligent journal of phenomenal happenings. I wish the magazine every success.
